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brooks no rival. And when his Spirit takes up its abode in us, it cannot rest until it possesses us wholly, to the exclusion of all alien affections."

3. James 5: 19, 20 *shall cover a multitude of sins*. Whose sins? Not the sins of him who converts the erring brother. Against this are two reasons (1) Nowhere else in Scripture do we find such a doctrine that a man may cover his own sins by inducing another sinner to repent. The opposite is not obscurely intimated e. g., in 1 Cor. 9: 27. (2) James could not have contemplated the possibility of a Christian undertaking the task of converting others while his own conscience was burdened with a multitude of sins. It is the sins of the converted sinner that are covered. The phrase "cover sins" reminds one of Ps. 32: 1 and it seems to have been common among the Jews.

4. James 5: 14, 15, *anointing him with oil*, etc. In respect to this debated passage, the writer thinks that it is most probable that the purpose intended for the oil to serve was either to be the channel or instrument of a supernatural cure or an aid to the sick person's faith. And the reason why oil was selected was that it was believed to have healing properties. It is obvious, on the one hand that James does not recommend this oil merely as medicine, for he does not say that the oil shall cure, nor yet that the oil with prayer shall do so, and more than that, the anointing is to be done by the elders which would not be necessary if it were merely medicinal. "On the other hand, it seems to be too much to say that the anointing had nothing to do with bodily healing at all and was simply a means of grace for the sick."

Tirosh and Yayin. In the recent number of the *Journal of Biblical Literature* (vol. x. 1), Prof. H. G. Mitchell offers the results of a special examination of these words. *Tirosh* is frequently applied to the juice of the grape while it is still in the fruit or when it has just been expressed by man. Wine as a product generally takes this name and in the majority of cases it is regarded as a good. The reason for prizing it was that it finally became wine (Mic. 6: 15). Deut. 14: 23, shows that the juice of the grape is tithed as *tirosh* but drunk as *yayin*. In all the cases it is the promise that is in the *tirosh* which makes it either desirable or harmful. *Yayin* is used of wine as a drink which had an important place in the life of the Hebrews. It was prized for its flavor and the exhilaration it produced (Ps. 104: 15). The use of wine is commended, the abuse is condemned. The priests were forbidden its use because of the frailty of human nature. The Nazarites were forbidden because thus they could best indicate their separation from their fellows. The Rechabites are commended not because they abstained from wine simply but for honoring the rule of their ancestor. This rule also forbade them to live in houses and sow seed. Jeremiah was teaching a lesson of fidelity to God from their example of fidelity to Jonadab. *Tirosh* and *Yayin*, then, denote not two kinds of wine but the same wine at different stages, before and after fermentation. At first it is regarded as a simple product of husbandry and valued for the promise that is in it. Finally it is treated as a drink, and praised or condemned as it is used or abused. It is prohibited only to certain persons at certain times or for exceptional reasons.

The Greek of the Apocalypse. The peculiar character of the language in which the Apocalypse is written and the difficulty of understanding how the same person could have written in two styles so different as that of the Gospel of John and this of the Apocalypse have long occupied the attention of

scholars. Mr. Simcox in his "Writers of the New Testament" has this to say about the subject. "The language of the Revelation of St. John is Hebraistic Greek in a different sense from that in which the term will apply to any other part of the New Testament, unless possibly to some elements in the Synoptic Gospels. The other books are written by men who habitually spoke and wrote Greek, though not Greek of the purest kind; this seems the work of a man whose knowledge of Greek was imperfect, or at all events to whom Greek was a foreign language. If the Apocalypse and the Gospel are to be ascribed to the same author, it seems hard to find any way of accounting for the difference between their language except this—that the Gospel is the later work by many years, and that in the meantime the author had, not matured his Greek style, but had learnt the conditions necessary to be observed if one was to write in Greek, not in a language which is not Greek." He wisely adds concerning the peculiarities in the Apocalypse that the eccentricities "consist much oftener in disregard of the laws of Greek idiom than either in blank ignorance of those laws, or in disregard of the general laws of language; and that sometimes at least, when the laws of language are broken, it is because either the Greek language, or all human speech, is unaccustomed or inadequate to express what the seer has to express." And he notes that the great majority of the irregularities of the book are irregularities *ou phusei alla nomo*, while in some of them the irregularity has a distinct and important meaning.

Is the Devil a Person? In discussing James 4 : 7, "Resist the devil," etc., Dr. Plummer declares that James, quite as much as Peter, Paul, or John, speaks of the chief power of evil as a person. The passage, he holds, is not intelligible on any other interpretation. James "was probably well aware of the teaching of Jesus Christ." "If the belief in a personal power of evil is a superstition, Jesus Christ had ample opportunities of correcting it; and He not only steadfastly abstained from doing so but in very marked ways, both by His acts and by His teaching, He did a great deal to encourage and inculcate the belief." Plummer then proceeds to quote and explain the following passage from a former volume of his writings;—"It has been said that if there were no God we should have to invent one; and with almost equal truth we might say that if there were no devil we should have to invent one. Without a belief in God bad men would have little to induce them to conquer their evil passions; without a belief in a devil good men would have little hope of ever being able to do so." This latter statement he explains to mean that if good men had to believe that all the devilish suggestions that rise up into the mind come from themselves alone they might well despair of victory over them or of curing a nature that could produce them. But when they know that another power outside of their personality is the source, they can hope that by the help of God they will be able to conquer. The thought is very suggestive and the argument which it contains is worth considering.